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THE WAY OF TRUTH.

A DOCTRINAL CATECHISM.

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THE WAY OF TRUTH.

A Statement of Church Doctrine in the form of Questions and Answers.

BY

TWO PRIESTS OF THE CHURCH OF ENGLAND.

WITH A PREFACE BY

THE VERY REV. S. REYNOLDS HOLE,
Dean of Rochester.

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PREFACE.

IT has been my privilege to read, at the request of the compilers, the manuscript of *The Way of Truth*, and I now most heartily commend a perusal to those who desire a Scriptural, simple, concise, yet comprehensive, Manual of the great Verities of the Catholic Faith.

The publication is most opportune. The lamentable disobedience of the clergy and laity, pastors and parents, to the Church's injunction that her children should be publicly catechized in the Church, on Sundays and Holy Days, after the Second Lesson of Evening Service, has produced an amount of ignorance as to the primary truths of Christianity, which Children's Services and Sunday School Teachers have diminished, but not dispelled; and even for those who have been well "instructed in the Church Catechism," this Manual is a most helpful supplement, and a most faithful guide on "the old paths, where is the good way."

The young, in these days, are seduced by manifold temptations from the Way of Truth, the Faith once delivered to the Saints. They are surrounded by theorism, rationalism, doubtful disputations, false doctrine, heresy, schism, and the opposition of

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science, *falsely so-called*, because there can be no contradiction between the Word and the Works of God.

Forgetful that no Scripture is of private interpretation, the scholar and the scribe, wise in their own conceits, the linguist, the essayist, the novelist, sit in judgment and condemnation of Creeds and Councils, the Fathers and Saints of Christendom; and make their declarations, as though they were messengers Divinely commissioned to enlighten a world, which for nearly nineteen centuries had sat in darkness and the shadow of death.

I shall always happily and thankfully remember a book, which I read in my youth, which was written by one, who afterward became my revered Bishop and beloved friend, Doctor Christopher Wordsworth, which was entitled *Theophilus Anglicanus*, and which did more than any other words of human wisdom to "stablish, strengthen, settle" my faith in the Ministry, the Sacraments, and the Doctrines of the Church of England. I pray, hope, and believe that this Manual, having the same power, because it has the same conformity to the teaching of Christ and the Church, shall be blessed in the fulfilment of its sacred intention to strengthen such as do stand, to raise the fallen, and to guide their feet into "the Way of Truth."

S. REYNOLDS HOLE,

Dean of Rochester.

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The Way of Truth.

I.—GOD.

Section I.—*Belief in God.*

1. Who is God?

The One Supreme Being Who is Eternal, having no beginning nor end, Almighty and All Holy.

2. Why do we believe that God exists?

We believe that God exists because the World that we see around us must have originally been brought into existence by some external Power or First Cause.

3. Can you give another reason?

Yes, the Beauty and Order, the manifest Design and Adaptation of the World of Nature compel us to believe that it was brought into existence and is maintained by the Supreme Mind and Power of a Personal Being.

4. Is there any other reason?

The vast mass of men believe in some Supreme Being or Power, and it is improbable that they have all made a mistake.

5. What other reason is there?

We believe that the Conscience, which witnesses within us to a Law of Righteousness, which we feel bound to try and obey, proceeds from God, and points to His Judgment as that of an All-Righteous Judge.

6. Has God revealed Himself to us in any other way?

Yes, by Jesus Christ, the Word of God, Who being Himself essentially One with God, discloses to us the nature and character of God (Jno. i. 18; xiv. 9; Matt. xi. 27; Heb. i. 1-3; II. Cor. iv. 6).

7. Is not the Bible a Revelation of God?

Yes, we believe that the Bible in both Old and New Testaments leads men to the Person of Jesus Christ, and so to the knowledge of God in Him (Luke xxiv. 27; Jno. v. 39; Acts xviii. 28; Gal. iii. 8, 22-24).

[See Questions on the Bible. Art. 5, § 4.]

Section II.—*The Trinity.*

8. What do we believe about the Being of God?

That He is in Being and Essence One, but that there are Three Persons in the One Godhead.

9. Who are the Three Persons?

The Father, the Son, and the Holy Ghost.

10. What do we call the Three Persons in the One Godhead?

The Trinity.

11. Is each of the Three Persons God?

Yes, the Father is God, the Son is God, and the Holy Ghost is God.

12. Are there, then, three Gods?

No, there is but One God, but there are Three distinct but not separate Persons in the One Being of God.

13. What do we believe of the Father, the First Person in the Blessed Trinity?

We believe that He is essentially a Father, being the Eternal Father of an Eternal Son, His Only Begotten, Jesus Christ Our Lord, and that from Him proceeds eternally the Holy Spirit.

We also believe that He is our Father, Who has created each one of us, and also the Heavens and the Earth, and all things, both seen and unseen (Eph. i. 13).

14. What do we believe of the Son, the Second Person in the Blessed Trinity?

That He redeemed us and all Mankind.

15. What do we believe about the Holy Ghost, the Third Person in the Blessed Trinity?

That He sanctifies or makes us holy.

16. Do you mean that each of these works of Creation, Redemption, and Sanctification, are the separate actions of the Three Blessed Persons?

No, for while they are the characteristic works of the Three Persons respectively, yet they are also the united works of the Three Persons together.

17. Show this from Scripture as regards Creation.

The Work of God in Creation is ascribed to the Father (I. Cor. viii. 6), **to the Son** (S. Jno. i. 3, 10; Col. i. 16; Heb. i. 2, 3, 10-12), **and to the Holy Ghost** (Gen. i. 2; Ps. civ. 30).

18. Show it from Scripture as regards Redemption.

The work of Redemption is carried out by the co-operation of the Three Persons. See Heb. ix. 14; Eph. ii. 18. Also compare Jno. iii. 16, 17; v. 19. 36; x. 14, 18; Gal. iv. 4, 5, 6; and St. Matt. i. 18-21.

19. Show it from Scripture as regards Sanctification.

The Father sanctifies (S. Jude 1), **the Son sanctifies** (Heb. ii. 11), **and the Holy Ghost sanctifies** (Rom. xv. 16).

[For a complete study of the operations of the Blessed Trinity see Exposition of the 39 Articles. E. H. Browne. Art. 1. § 2.]

II.—THE PERSON AND WORK OF CHRIST.

Section I.—*The Divinity of Christ.*

20. Who is the Second Person in the Blessed Trinity?

Jesus Christ, the Eternal and Only Begotten Son of God.

21. Is He True God?

Yes, Jesus Christ is True God.

22. Was there ever a time when He did not exist?

No, God being essentially a Father, Jesus Christ has always from all Eternity existed as the Son of God with the Father and the Holy Ghost.

23. Why is He called the Son of God?

Because He is of the same Nature as God the Father, being His perfect Image and Likeness and adequate Representation.

24. Is He as truly God as God the Father is truly God?

Yes, He is of one Substance or essence with the Father. (Jno. x. 30).

25. Can we understand how God the Father and God the Son have always existed together?

We cannot wholly understand it, but we believe that, as there cannot be Love without an Object for Love to exercise itself upon, so God, Who is Love, must always have an Object for His Love. The Object of His Love is eternally His Only Begotten Son.

26. What do we mean by the words 'Eternally His Only Begotten Son'?

The Son is eternally begotten, because He, from all eternity, derives His Being from God the Father, Who is the Fountain or Source of Deity. He is 'Only Begotten,' because He alone derives His Being thus.

27. How have some persons denied the Divinity of Christ?

Some, misled by human analogies, have said that there was a time when the Son did not exist. But this would make the Son inferior to the Father, and therefore not True God, and would imply that God is not essentially and eternally a Father.

28. What indications do there seem to be in the Old Testament of the Divinity of the Second Person?

In the Old Testament we find, that the Jews believed that there was a plurality of Persons in the Godhead (Gen. i. 26, 27); **also that the 'Angel of His Face'** (Isa. lxiii. 9), **who appeared on several occasions was Divine** (Gen. xxii. 11-18; xxxii. 24-30; xlviii. 15, 16; Ex. iii. 1-6; Joshua v. 13-15; Judges ii. 1-4; xiii. 6-22): **also that the 'Wisdom of God' was considered a Personal Being** (Prov. viii). **The Messiah, too, is foreshadowed as Divine, and called by Divine titles** (Is. vii. 14; ix. 6; Jer. xxiii. 6; Mal. iii. 1. Compare also Is. xl. 3, with Matt. iii. 3; and Is. vi. 5, with Jno. xii. 37-41).

29. What are some of the proofs of the Divinity of Christ?

Our Lord's action in the world is a witness to His Divinity. He claimed to have the Divine right to explain and modify the Law of God (Matt. v. 17 to end. Mark ii. 28); **He forgave sins** (Mark ii. 5-10); **He claims infinite Being when He says** (Matt. xi. 27; Luke x. 22) **that none but the Father knoweth Him, and declares that He alone knoweth the Father. He told people to come to Him to find rest unto their souls** (Matt. xi. 28-30): **He did not refuse worship** (Matt. viii. 2; ix. 18; xiv. 33; xv. 25; Jno. ix. 38): **He claimed to have Divine Power** (Matt. xxviii. 18): **He called Himself the Way, the Truth and the Life** (Jno. xiv. 6): **the Light of the World** (Jno. viii. 12); **the Bread of Life** (Jno. vi. 35): **the Good Shepherd** (Jno. x. 11): **the One Means of Approach to the Father** (Jno. xiv. 6): **the King** (Jno. xviii. 37; Matt. xxv. 34): **and the One Who hereafter would judge the world** (Matt. xxv. 31-46; Jno. v. 22). **None of these stupendous claims could have been made by a merely human being without terrible presumption.**

30. Did Jesus Christ actually claim to be God?

Yes, He claimed to have existed before Abraham, and took to Himself the Divine title 'I AM' (Jno. viii. 58): **He claimed to have existed in Heaven previously** (Jno. iii. 13; vi. 51, 62), **and to have shared the Glory of God the Father before the World was created** (Jno. xvii. 5): **He accepted the confessions of S. Peter who said, 'Thou art the Christ, the Son of the Living God'** (Jno. vi. 69); **and of S. Thomas who said, 'My Lord and my God'** (Jno. xx. 28); **He did not deny it when the Jews accused Him of making Himself equal with God** (Jno. x. 33); **He said to S. Philip, 'He that hath seen Me, hath seen the Father'** (Jno. xiv. 9); **and to the Jews, 'I and my Father are One'** (Jno. x. 30).

31. Could we believe Jesus Christ to have been a very good Man and yet not God?

No, because no mere man if he were good could possibly make such claims. If He was not God, He was certainly not good, because He would have consciously deceived people.

32. Did the Apostles teach that Jesus is Divine?

Yes, besides the Gospel account of His Person, it is clear from the Epistles and other books of the New Testament that they taught that He is Divine. S. Paul speaks of Him as One 'Who is over all, God blessed for ever' (Rom. ix. 5): **as 'being in the form of God'** (Phil. ii. 6); **and writes that 'in Him dwelleth all the fulness of the Godhead bodily'** (Col. ii. 9): **His doctrine of Christ as the One Mediator, the One Approach to God, the Recreator of Humanity by Union with Himself, and the Source of Grace, can only be explained if he believed Him to be Divine** (Eph. i.; Col. ii. 9-13; Phil. ii. 20-21; II. Cor. v. 17; II. Thess. i. 10-12, &c.). Other passages, out of a vast number, which clearly show the teaching of the Apostles as to our Lord's Person are Heb. i.; Jas. i. 1; ii. 1; v. 7; 1 Pet. i. 19; ii. 5; iv. 11; v. 10; II. Pet. i. 1, 11, 16, 17; iii. 18; 1 Jno. i. 1, 2; v. 11, 12 20; II. Jno. 3; Jude i. 21; Rev. i. 8: v. 6, 13; vi. 16; xix. 11-16).

Section II.—*The Incarnation.*

33. What is the Incarnation?

The Incarnation is the putting on of Human Nature. Eighteen hundred years ago the Second Person in the Blessed Trinity came down from Heaven and became Man, being born of the Blessed Virgin Mary (Jno. i. 14; Heb. ii. 16).

34. Had Christ any earthly Father?

No, 'He was conceived by the Holy Ghost.' The Holy Ghost overshadowed the Blessed Virgin Mary and enabled her to become the Mother of Jesus Christ (Matt. I. 18, 20).

35. Did He cease to be God, when He became Man?

No, He is always Perfect God.

36. What do we mean when we call the Virgin Mary the Mother of God?

We mean that He Whom, in His Human Nature, she was allowed to bear, was indeed True and Eternal God.

37. What, then, did Jesus Christ take at the Incarnation which He did not have before?

He took Human Nature. 'The Word became Flesh and dwelt among us' (Jno. i. 14. R.V.).

38. Has Jesus Christ, then, Two Natures?

Yes, He has Two Natures, the Divine Nature, which He has had from all Eternity, and the Human Nature, which He took, when He was born of the Virgin Mary.

39. Are there, then, Two Persons, the Son of God and the Son of Mary?

No, there is only One Person, Jesus Christ, Son of God, and Son of Mary. He has Two Natures, but He is One and the same Person.

40. Show from Scripture that Jesus Christ, God and Man, is One Person.

S. Paul said that the Jews crucified the Lord of Glory (I. Cor. ii. 8), **and also that God purchased the Church with His own Blood** (Acts xx. 28), **showing that He Who hung on the Cross was One Person, God and Man** (*cf.* John i. 1-14).

41. Show that Jesus Christ was Perfect Man.

He had a Human Body (Matt. viii. 3; xxvi. 67; xxvii. 58; Mark xv. 45; Jno. vi. 53; xii. 3). **He grew** (Luke ii. 40, 52): **He was hungry** (Matt. iv. 2; xxi. 18): **thirsty** (Jno. iv. 7; xix. 28): **weary** (Jno. iv. 6): **He slept** (Mark iv. 38): **suffered** (Luke xxii. 44): **shed tears** (Jno. xi. 35): **sweated** (Luke xxii. 44): **bled** (Jno. xix. 34): **had flesh and bones** (Luke xxiv. 39): **died** (Matt. xxvii. 50; Jno. xix. 33): **and was buried** (Matt. xxvii. 60). **He had a true Human Soul** (Matt. xxvi. 38; Jno. xii. 27): **He increased in wisdom** (Luke ii. 52): **He was liable to temptation** (Matt. iv. 1): **He felt sorrow** (Mark iii. 5): **He showed sympathy** (Luke vii. 13; Jno. xi. 35); **and at His death His Soul and Body were separated** (Matt. xxvii. 60; Acts ii. 27, 31).

42. Has Jesus Christ still our Human Nature?

Yes, His Divine and Human Natures are joined in One Person never to be divided.

43. Is there no difference between Christ's Human Nature and ours?

Yes, Our Lord's Human Nature differs from ours in being Perfect.

44. What do you mean by Perfect?

Our Lord's Human Nature is complete in itself with no fault nor flaw; it is the highest form of Human Nature possible; it exhibits to a man that which he ought to be and that which he can finally become by means of union with Christ; it is morally without any stain.

45. How is our Human Nature imperfect?

It is imperfect, because it is in itself incomplete; it is not yet all that it can be, and through Sin it has become disordered and corrupt.

46. Is Sin a necessary part of our Human Nature?

No.

47. What is Sin?

Sin is the rebellion of the Human will against God, by which the Human Nature, which God gave Adam, has become disordered (Rom. v. 12; I. Jno. iii. 4 R.V.).

48. Did Christ, then, take our Human Nature without sin?

Yes, He was conceived and born without sin (Heb. iv. 15; vii. 26; II. Cor. v. 21; I. Jno. iii. 5; *cf.* Luke i. 35; I. Pet. i. 19); **and never sinned** (Jno. viii. 46; I. Pet. ii. 22). **He lived a perfect life in complete accordance with the Will of God as our Pattern and Example** (Jno. iv. 34; vi. 38; viii. 29).

49. Could Christ sin?

No, He could not sin, because He was personally God, and of One Substance with God the Father. Sin is rebellion against God, and, being God, Christ could not rebel against Himself.

50. Could Christ be tempted?

Yes, sin could present its attractions to His Human Nature, though it could not move His Will.

51. How can Christ be our example if He could not sin?

He is our Example, because, while He bids us be like Him, He offers us a real and spiritual union with Himself, which alone can enable Human Nature to be made like unto His (II. Pet. i. 3, 4).

(See Questions under Art. 4, § 3 and 7.)

52. What is the beginning of the rebellion of the Human Will against God called?

The Fall of Man.

53. What is the result of the Fall?

All human beings are born in sin, their nature is corrupt and vitiated, their wills are turned away from God, they are under the wrath of God, which is His eternal hostility towards evil (Rom. i. 18; iii. 23; v. 19; Eph. ii. 3; I. Jno. v. 19).

54. What is this sin called in which human beings are born?

Original, or birth sin.

55. What other kind of sin is there?

Actual sin, or sin wilfully committed by human beings, acting consciously against the Will of God, and yielding to their evil nature with which they have been born.

56. What Remedy did God provide in His mercy to save the world from the results of original and of actual sin?

He sent Jesus Christ to be the Restorer of Human Nature, and to remedy the effect of the Fall (Jno. iii. 16, 17; I. Tim. i. 15).

57. How was Jesus Christ able to do this?

Being at once both God and Man, He was the Mediator between God and Man. He was able to bring Man back to God, and raise his fallen nature by uniting Himself to Man.

Section III.—*The Atonement.*

58. What titles applied to Our Lord express the great work, which He came to do for us?

Our Saviour and Redeemer.

59. How did He effect this great work of Redemption?

By His Life of Perfect obedience, satisfying God's righteous Law, and crowned by His voluntary Sacrifice of Himself upon the Cross.

60. What word expresses this work of Christ?

The Atonement.

61. What is the doctrine of the Atonement briefly stated?

That Almighty God is willing to forgive us our sins, and to accept us for the sake of Jesus Christ, and His Perfect Obedience.

62. Why is it called the Atonement?

Atonement is at-one-ment; so called, because Man's sin having incurred the wrath of God, and separation from Him, Man is by Christ made at one again with, and reconciled to Him. (See Jer. xviii. 4; II. Cor. v. 17.)

63. Did Christ die for us of His Own Will?

Yes, He willingly gave Himself for our sakes. Those who put Him to death could have had no power over Him unless it had been given them from above (Jno. x. 18; xix. 11).

64. Why did Christ allow Himself to be put to death?

Because God's Will required that crowning act of obedience, and because He loved us, and knew that there was no other way in which our Salvation could be procured (Jno. xv. 13).

65. What are some of the benefits for mankind which Holy Scripture connects with the Death of Christ?

(1) The Remission of Sins (Matt. xxvi. 28; Heb. ix. 28; Rev. i. 5, 6).

(2) Man's Justification (Rom. iii. 24-26; v. 8, 9).

(3) Atonement or Reconciliation of Man to God (Rom. v. 10, 11; II. Cor. v. 18, 19; Eph. ii. 16; Col. i. 21, 22).

(4) Man's Redemption (Acts xx. 28: Rom. iii. 23, 24; Col. i. 14; Heb. ix. 12; I. Pet. i. 18, 19: Rev. v. 9).

(5) The Gift of Sanctification and Eternal Life (Jno. iii. 14, 15; Gal. i. 4; Heb. ix. 15; x. 10; xiii. 12; 1 Pet. ii. 24).

66. How is Christ represented in Scripture in His Atoning work?

As offering a Sacrifice to God for the sins of the whole world (John i. 29; I. Cor. v. 7; Eph. v. 2; Heb. ix. 26; x. 11, 14).

As being a Propitiation for our sins (Rom. iii. 25; I. Jno. ii. 2; I. Jno. iv. 10).

As delivering and saving men from the wrath of God (Rom. i. 18; v. 9; 1 Thess. i. 10).

As satisfying God by His Perfect Life and Death (Rom. v. 19), **and as acknowledging the righteousness of God in hating and punishing sin** (Rom. iii. 25).

As showing the Love of God towards us (Rom. v. 8; I. Jno. iv. 9, 10).

As representing the whole Human Race before God, and doing on their behalf what they could not do themselves (Rom. v. 6, 8, 12, 18, 19; II. Cor. v. 14, 15).

As really bearing our sins on Himself (II. Cor. v. 21; Heb. ix. 28; I. Pet. ii. 24).

As vanquishing the power of Satan (Col. ii. 15: Heb. ii. 14, 15; I. John iii. 8).

(See Dale on "The Atonement." App. Note B.)

67. Give some explanation of the mystery of the Atonement?

God was necessarily offended by the sin and wilful wickedness of man, for God being absolutely and eternally Holy and Pure must be eternally hostile to sin (Rom. i. 18); **though not to the sinner** (Jno. iii. 14-17; Rom. v. 8, 9). **Christ by His Perfect Life of Willing Obedience, and by His voluntary Sacrifice of Himself in Death satisfied this Eternal Righteousness of God which had been offended** (Rom. v. 19). **He turned away God's wrath from man, He reconciled man to God, God accepted Christ as a Propitiation for the sins of the world** (Rom. iii. 25: Col. i. 20-22; I. Jno. ii. 2).

68. Was there any injustice in the acceptance by God of Christ's Death as a propitiation?

No, for Christ willingly offered Himself as the Victim of the sacrifice, being Himself truly God, and His Will acting in perfect harmony with the loving Will of God the Father for Man's redemption. 'God was in Christ reconciling the world unto Himself' (II. Cor. v. 18, 19).

69. What ideas are associated with the word Sacrifice?

The first and most ancient idea of sacrifice is that of Communion between man and God, expressed, sometimes, by feasting, regarded as the sharing of a meal with God (I. Cor. x. 20, 21). **The later idea is that of Propitiation, or reconciling man to God by the putting away of sin. The two ideas are connected, in that the second insists (1) upon restoring the Communion with God which sin has broken; (2) on making the reconciliation consist in the complete surrender of life, expressed, generally, by the slaying of an animal.**

70. Is Sacrifice peculiar to the Christian religion?

No, it is found almost universally in the religions of the world.

71. How had people been taught to look forward to the Sacrifice of Christ?

By the old Jewish system of Sacrifices, ordained by God Himself.

72. Had these old Sacrifices power to take away sin?

No, they were types foreshadowing the One Great Sacrifice for sin (Heb. ix. 9; x. 4-14).

73. What is Christ called, to show that His is the One True Sacrifice?

The Lamb of God, that taketh away the sin of the world (Jno. i. 29).

74. Show how completely Christ fulfilled the types of the old Jewish Sacrifices.

Firstly, He was the Perfect Priest, and Offerer of the Sacrifice, because as Perfect Man He represented in Himself the whole Human Race before God (II. Cor. v. 14). **Secondly, He was also the Perfect Victim, because He was Holy, undefiled, and without blemish** (Lev. xxii. 20; 1 Pet. i. 18, 19), **and at the same time in a real sense He bore the whole weight of the sin of the Human race on Himself** (Is. liii. 6; II. Cor. v. 21; I. Pet. ii. 24).

He really effected what the old Sacrifices only typified, in that He restored Communion with God by a true and complete surrender of His Life, making it henceforth possible for men to put away their sins and be reconciled to God.

75. Is any more Sacrifice for sin required now?

No, Christ has once for all offered the one great Sacrifice for sin (Heb. x. 12, 14, 26).

76. When we desire to approach God and to plead for pardon and mercy, how must we do it?

'Through Jesus Christ our Lord,' or 'for Jesus Christ's sake.' We must plead before God the One Sacrifice which Christ offered for us (Eph. ii. 18; iii. 12; Heb iv. 14-16; x. 19, 20), **and unite ourselves to His great and all-sufficient act.**

77. How comes it that we have the right to plead Christ's Sacrifice as a reason why we should be forgiven?

Because Christ being Perfect Man was our Representative before God, so that, 'If One died for all, then were all dead' (II. Cor. v. 14).

78. Does this mean that Christ having done all for us, we are not responsible to God for our sin?

No, the Christian Religion teaches us that if we are to share the benefits of Christ's atoning work, we must believe in Him, accept Him as our Saviour, and abide in Him by a vital union (Jno. xv. 1-7; Acts xiii. 38, 39; Rom. v. 12; x. 4, 9, 10; Eph. i. 7; ii. 8, 9; I. Jno. i. 6-10; v. 11, 12).

79. When we say 'Christ died for us,' do we mean that He died instead of us, so as to let us off punishment which we deserve?

No, we rather mean that He died on behalf of us, as really representing us and doing before God what we, by our sinfulness and unworthiness, could not do effectually ourselves.

80. Why had the death of Christ this wonderful power?

Because it was the death of no ordinary man, but the death of One Who is both God and Man, and Who, even as Man, being sinless, was under no obligation to die.

SECTION IV.—*The Resurrection.*

81. How did Christ manifest this power?

By rising again from the dead, showing that death had no more dominion over Him (Rom. i. 4; vi. 9).

82. When did He rise again?

On the first Easter Day, the third day after His death upon Calvary.

83. Was our Lord's death a real human death?

Yes, His Body and Soul were separated.

84. How do we know this?

His Body was laid in the grave in the garden of Joseph of Arimathæa, and His Spirit went down into Hades, the state of departed Spirits.

85. Did His Body corrupt in the grave?

No, It was never separated from the Godhead, though His Human Spirit had departed (Acts ii. 31).

86. What then took place on Easter Day?

His Spirit returned, and by the power of Almighty God, He rose again (Acts ii. 24).

87. Was our Lord's Body the same after His Resurrection?

Yes, it was the same Body which hung on the Cross, marked with the nails and spear (Jno. xx. 27), **but it was changed and glorified.**

88. What were some of the signs of this change?

His friends did not always recognise Him at once (Luke xxiv. 16; Jno. xx. 14). **He was able to appear and disappear suddenly** (Luke xxiv. 31, 36); **and, moreover, He never died again, His Body is now for ever incapable of death** (Rev. i. 18; ii. 8).

89. What are some of the Evidences we possess of the truth of Christ's Resurrection?

The following are four Evidences of the truth of the Resurrection :—

(1) It is certain that within less than thirty years after the event, S. Paul and his Christian Converts firmly believed and taught that Christ rose from the dead. This is clearly proved from the four great Epistles of S. Paul (I. and II. Cor., Rom. and Gal.), **which are acknowledged even by unbelieving critics to be the genuine writings of S. Paul, written about the years A.D. 56-58** (Rom. vi. 1-10; I. Cor. xv.; II. Cor. v. 15; Gal. i. 1).

(2) The teaching of St. Paul as to the Fact of the Resurrection was the same teaching as that of the three great Apostles, S. Peter, S. James, and S. John, within a very few years after the event (See Gal. i. and especially Gal. ii. 1-9).

(3) The tremendous change which evidently came over the Apostles about that time, resulting as it did in the foundation and rapid success of the Church, which staked its very existence on the truth of the Resurrection, can only fairly be accounted for by our believing that Christ really did rise again.

(4) The Story of the Resurrection in the Gospels, though written down later than S. Paul's Epistles, confirms our belief that what S. Paul taught was the universal faith of Christians.

90. Is there any support for the theory, that the early Christians believed that our Lord only appeared in Visions after His Death?

No, they undoubtedly believed that He really rose with His Body (Luke xxiv. 39; Jno. xx. 27; xxi. 12, 13; I. Cor. xv).

91. Did the Apostles show their sense of the great importance of the Resurrection?

Yes, they based all their teaching on the Fact that Christ, Who had been crucified, had risen from the dead (Acts i. 22; ii. 24, 32; iii. 15; iv. 10, 33; x. 40; xvii. 18).

92. What is the precise importance of the Truth of the Resurrection?

Christ's Resurrection absolutely justifies His Divine claim upon mankind (Rom. i. 4), **and assures us of the virtue of His Life and Death, and of the necessity of believing on Him. It also gives us a firm hope of immortality for our own souls and bodies** (I. Cor. xx. 12, 22; I. Thess. iv. 14).

93. What else did the Apostles connect with the Resurrection?

The new life, which is offered to Christians by union with Christ, is always connected by the Apostles with the Resurrection of Jesus. This union is a vital union with a living Christ, and could not be conceived of if Christ were dead (Rom. v. 10, vi. 1-11; Gal. ii. 20; Eph. ii. 4, 5, 6; Phil. iii. 10; Col. iii. 1; I. Pet. i. 3, iii. 21).

94. How long did Our Lord remain on the earth after His Resurrection?

Forty days.

95. What did He chiefly do during the great Forty Days?

He instructed His Apostles about the foundation of the Church and what they were to do and teach after He should go away. (Acts i. 3-8.)

SECTION V.—*The Ascension and the Session.*

96. At the end of the Forty Days what took place?

The Ascension,

97. What was the Ascension?

Our Lord, while in the act of blessing His Apostles, was parted from them and went up into Heaven. (Luke xxiv. 50, 51.)

98. How did He ascend?

With His Human Body, the same which had been born and crucified and had risen again.

99. Where is our Lord now?

In Heaven, at the Right Hand of God (Acts vii. 55; Rom. viii. 34).

100. What does this mean?

He is in the place of Honour and Power reigning as King of Kings and Lord of Lords. (Rev. xvii. 14.)

101. What is this called?

The Session or Sitting at the Right Hand of God.

102. What is Our Lord called to express His work in Heaven?

Our Great High Priest (Heb. iv. 14).

103. What does this mean?

As our Great High Priest, He ever liveth to make intercession for us, by pleading before the Father the merits of His Sacrifice on behalf of human beings. (Rom. viii. 34; Heb. vii. 25.)

SECTION VI.—*The Second Advent.*

104. What else do we believe concerning Our Lord?

That at the end of the world He will come again to the earth, with power and glory. (Matt. xxv. 31.)

105. What is this called?

The Second Advent or Coming (I. Cor. xv. 23; I. Thess. v. 23).

106. What will be the object of His Second Coming?

To judge the quick and dead. (II. Tim. iv. 1.)

107. Who are the quick?

The living, who at the Second Advent will not have died, but will be living on the earth.

III.—THE HOLY GHOST.

SECTION I.—*The Person of the Holy Ghost.*

108. Who is the Third Person in the Blessed Trinity?

The Holy Ghost or Holy Spirit.

109. What do we believe of the Person of the Holy Ghost?

That He is True and Eternal God, proceeding from the Father and the Son.

110. May we worship the Holy Spirit?

Yes, because He is God. In the Creed we say we believe in the Holy Ghost, 'Who with the Father and the Son together is worshipped and glorified.'

111. Show from Scripture that the Holy Ghost is God?

Our Lord told His Apostles to baptise into the one Name of the Father, the Son, and the Holy Ghost, thereby teaching that all Three Persons are one God (Matt. xxviii. 19). **Our Lord spoke of working miracles by the Spirit, while in another place He speaks of doing the same thing by the Finger of God, viz., by means of God** (Compare Matt. xii. 28, with Luke xi. 20). **St. Peter also speaks of a lie told to the Holy Ghost, as a lie told to God** (Acts v. 3, 4). **His Divinity is implied in the fact that Blasphemy against Him is spoken of as the most deadly of all sins** (Matt. xii. 31, 32).

112. Show how actions and attributes are ascribed to the Holy Ghost in the Bible which can only properly be ascribed to God?

To Him is ascribed the effecting of the Incarnation (Luke i. 35); **the inspiring of the Prophets** (II. Pet. i. 21); **the power of indwelling in the hearts of men** (Jno. xiv. 17., I. Cor. iii. 16). **He is also spoken of as having taken part in the creation** (Gen. i. 2); **as being the source of New Birth** (John iii. 5. 6); **as knowing all things** (I. Cor. ii. 10, 11); **and as being Eternal** (Heb. ix. 14).

113. Show that the Holy Ghost is a real Person?

He is called the Paraclete or Comforter, which is a personal title (Jno. xv. 26): **Personal acts are ascribed to Him such as Intercession** (Rom. viii, 26), **Teaching** (Jno. xiv. 26), **Hearing** (Jno. xvi. 13), **Speaking** (Jno. xvi. 13). **He is also spoken of as being possibly grieved** (Eph. iv. 30).

114. Show that the Holy Ghost proceeds from the Father and the Son.

Our Lord says that He proceeds from the Father (Jno. xv. 26) **and He is also called the Spirit of Christ** (Rom. viii. 9; Gal. iv. 6; I. Pet. i. 11) **and is said to be sent by Christ** (Jno. xv. 26; xvi. 7; xx. 22).

Section II.—*The Work of the Holy Ghost.*

115. What is the main work of the Holy Spirit?

To make us holy by bringing to us the Grace of God.

116. What is Grace?

Grace is the Spiritual Assistance and Restorative Power which God imparts to us out of His own Being.

117. Can we resist God's Grace?

Yes, it is necessary for our wills to accept God's Grace, and to allow it to work in us, otherwise it will be ineffectual.

118. How does Holy Scripture speak of the work of the Holy Spirit?

In the Old Testament we read of the Spirit as being instrumental in the work of Creation (Gen. i. 2) **as coming on God's servants to enable them to prophesy** (Num. xi. 25-30); **as guiding them in doing God's Will** (Ex. xxxi. 3; Deut. xxxiv. 9); **and He is promised to all as a gift from God in the future** (Joel ii. 28, 29). **In the New Testament Holy men speak by the Inspiration of the Holy Ghost** (Luke i. 67; ii. 25); **He is said to have inspired the Old Testament prophecies** (II. Pet. i. 20, 21); **Our Lord promised that the Holy Spirit should dwell in His Disciples** (Jno. xiv. 17); **to be their Advocate or Comforter (viz., one called to their side to assist them)** (Jno. xiv. 26); **to guide them into all the Truth** (Jno. xvi. 13, R.V.); **to bring Christ's words back to their remembrance** (Jno. xiv. 26); **to testify of Him** (xv. 26); **to bring Christ Himself to them** (Jno. xvi. 14), **and to convict the world in respect of sin, righteousness and judgment** (Jno. xvi. 8). **He bestows spiritual gifts on men** (I. Cor. xii. 1-12); **He is the Agent in Holy Baptism** (I. Cor. xii. 13); **He intercedes for men** (Rom. viii. 26); **He leads, quickens, and helps men to bring forth the fruit of good works** (Rom. viii. 1-16; Gal. v. 16-25; Eph. v. 9.)

119. In what way do we believe that the Holy Spirit speaks to us?

Through our Conscience which He enlightens and instructs.

120. Did our Lord make any special promise as to the Holy Spirit?

Yes, He promised that He would be sent after His Ascension. 'It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart I will send Him unto you.' (Jno. xvi. 7) **'I will pray the Father and He shall give you another Comforter, that He may abide with you for ever.'** (Jno. xiv. 16.)

121. Was this a special Dispensation of the Holy Spirit differing from that which the Old Testament Saints had enjoyed?

Yes, our Lord evidently had in mind a further and fuller dispensation of the Spirit which could not be given until after His Ascension. S. John also says that when Jesus spoke of 'rivers of living water' which He would give, He was speaking of the Spirit which believers should receive, 'for the Holy Ghost was not yet given; because that Jesus was not yet glorified' (Jno. vii. 38, 39. Compare also Joel ii. 28, 29, with Acts ii. 16-21).

122. What is the special characteristic of the new Dispensation of the Spirit?

The Holy Spirit brings to men the special Grace which is provided for them as the result of the Incarnation of Jesus Christ, the Son of God. Union with God in Christ is made possible by the action of the Holy Spirit, Who is Christ's Instrument in all the Sacramental Ordinances of the Church. He takes of the things of Christ and shews them unto us. By Him the love of Christ is shed abroad in the hearts of believers.

123. When was the promise of Christ fulfilled?

On the Day of Pentecost or Whitsun Day, 50 days after Easter, when the Holy Ghost descended upon the Apostles in the form of tongues of fire, and sat upon each of them (Acts ii. 1-4).

124. What was the immediate result of this?

They were able to go out into the world and preach the Gospel in various languages, and to work miracles.

125. Of what was this the beginning?

It was the beginning of the Christian Church.

IV.—THE CHURCH, THE SACRAMENTS, etc.

Section I.—*The Nature of the Church.*

126. What is the Church?

The Church is the Divine Society founded by Jesus Christ, and consists of those who have been baptised in the Name of the Father and of the Son and of the Holy Ghost (Matt. xxviii. 19).

127. What are the marks of the True Church?

It is One, Holy, Catholic, and Apostolic.

128. How is the Church 'One'?

All the members are by One Spirit baptised into One Body (I. Cor. xii. 13.), **and animated by One Life in Christ** (Eph. iv. 16.), **and, being 'all partakers of One Bread,' are kept together as 'one Bread and one Body'** (I. Cor. x. 17).

129. What does St. Paul say of the Unity of the Church?

"We being many are One Body in Christ and every one members one of another" (Rom. xii. 5). **'There is One Body and One Spirit even as ye are called in One Hope of your calling; One Lord, One Faith, One Baptism, One God and Father of all'** (Eph. iv. 4, 5, 6).

130. Is it wrong then for the Church to be divided?

Yes, there should be 'no schism in the Body' (I. Cor. xii. 25), **and our Lord prayed for perfect unity** (Jno. xvii. 11, 21, 22, 23), **and that an outward and visible unity of which the world could take note.**

131. Do the divisions of the Church make the Church no longer One?

No, the Church still remains inwardly One though divided, just as a Family is One even when its Members are unfortunately divided among themselves.

132. How is the Church 'Holy'?

The Church is Holy because it is God's own Family chosen out of the world, (Jno. xvii. 6, 16), **the great Society founded by our Lord, called with a holy calling, guided by the Holy Spirit, and filled with the Holy Life of Christ the Head** (Matt. xxviii. 20; Jno. xvi. 13; Eph. iv. 15, 16).

133. How is the Church 'Catholic'?

"Catholic' means Universal. The Church is Universal because it admits believers of all nations, unlike the Jewish Church which belonged to one nation only. It is also Catholic as possessing and teaching the whole Faith.

134. How is the Church 'Apostolic'?

It is built upon the foundation of the Apostles and Prophets (Eph. ii. 20). **It still preserves the same outward organisation of the ministry, and the same sacraments; it still teaches the Faith once delivered to the Saints** (Jude 3).

135. Is the Church of England part of the 'One, Holy, Catholic, Apostolic Church'?

Yes, it has from the commencement been part of the True Church which possesses these four marks, and it has never been separated from it.

136. When was the commencement of the Church in this country?

The Church of England properly dates from the end of the sixth and the beginning of the seventh centuries, but the Catholic Church was in this country certainly before the fourth century, A.D., as is proved by the existence of British Bishops.

137. Did the Church of England cease to be part of the Catholic Church at the time of the Reformation in the 16th century?

No, the Church of England reformed itself but remained and still remains part of the Catholic Church.

138. What may we believe was our Lord's object in founding a Visible Church?

We may believe that He founded the Church to be the Society which would witness to the Truth about Himself in the World, both by its Teaching and by the lives of its Members; and would also minister to its own members the Grace with which He promised to supply them (I. Tim. iii. 15; Jno. xvii. 21).

139. Is there any reason to suppose that the Church must consist of none but good people?

No, on the contrary our Lord led men to expect that there would be bad and good mixed in His Church on earth (Matt. xiii. 24-30, 47-48).

140. Is there not a body of Saints or holy people in the Church who are specially Christ's own?

Yes, but their number is known only to God, and they cannot be seen or judged of by the eye of man (Jno. x. 14, 27-29).

141. What do we read of the life of the Church in its earliest days?

We read that receiving the Word they were baptised and 'continued steadfastly in the Apostles teaching and fellowship, and in the Breaking of Bread and the Prayers' (Acts ii, 41, 42, 46, R.V.).

142. What may we learn from this?

That all Christians should be baptised, should hold the One Faith delivered to the Apostles, should belong to the One Church or Fellowship, should break bread or partake of the Holy Communion, and should attend the Prayers or Public Worship.

Section II.—*The Ministry.*

143. What are the Three Orders of Ministers in the Church?

Bishops, Priests and Deacons.

144. Who were the Chief Ministers of the Church at first?

The Apostles, whose office and permanent duties were, on their removal, continued in the Bishops.

145. What special powers or authority does a Bishop possess beyond what he has as a Priest?

The chief rule in his diocese, and the consecrating and ordaining of other ministers, and the confirming of the baptised (Acts xiv. 23, viii. 14-17; II. Tim. i. 6; Tit. i. 5).

146. What is the Second Order of Ministers?

Elders or Presbyters or Priests; sometimes called Bishops or Overseers in the New Testament, though afterwards that title is confined to the first Order only (Acts xi. 30; xiv. 23; xv. 6, 23; xx. 17; Phil. i. 1; I. Tim. iii. 1, 2; I. Tim. v. 17; Tit. i. 5, 7; Jas. v. 14).

147. What authority has a Priest?

To celebrate the Holy Eucharist, to Baptise, to Preach, to Absolve and to Bless in God's Name, and by delegation and mission from the Bishop to exercise discipline.

148. What is the Third Order of Ministers?

The Deacons (Phil. i. 1; I. Tim. iii. 8, &c.).

149. For what were the Deacons originally appointed?

To distribute Alms. They were afterwards permitted to preach and to baptise (Acts vi. 1-6; vii. viii. 5. 12).

150. Are these Three Orders necessary in the Church?

Yes, for they have always existed from the time of the Apostles.

151. How are Bishops consecrated, Priests ordained, and Deacons made?

By the laying on of hands of a Bishop (II. Tim. i. 6; I. Tim. v. 22; Acts vi. 6).

152. What is conferred by this Consecrating, Ordaining and Making of Bishops, Priests, and Deacons?

Holy Order.

Section III.—*Baptism and the New Birth.*

153. What are the two chief Sacraments of the Christian Church?

Baptism and the Holy Communion.

154. What are these two great Sacraments?

They are outward and visible signs ordained by Christ as means whereby certain spiritual gifts and blessings are conveyed to us.

155. When did our Lord ordain the Sacrament of Holy Baptism?

When He sent His Apostles into the world, telling them to 'make disciples of all the nations, baptising them into the Name of the Father, and of the Son, and of the Holy Ghost' (Matt. xxviii. 19, R.V.).

156. Show how this command was carried out?

On the day of Pentecost St. Peter baptised a great number (Acts ii. 41); **in Samaria St. Philip baptised several** (Acts viii. 12). (See also Acts viii. 38; ix. 18; x. 47, 48; xvi. 33; xix. 5; &c.)

157. What are the outward means employed in Baptism?

The use of water by immersion or affusion (*i.e.*, **pouring on**), **with the words 'In the Name of the Father, and of the Son, and of the Holy Ghost.'**

158. What is the Inward Gift in Baptism?

The New Birth by the power of the Holy Spirit.

159. What did Our Lord say about this New Birth?

'Except a man be born anew (or from above) he cannot see the Kingdom of God' (Jno. iii. 3, R.V.).

160. What is the Gift of the New Birth?

It is the gift of Union with Jesus Christ, the Second Adam, whereby we are regenerated, and become partakers of a new Nature.

161. How are we united to Jesus Christ?

By the power of the Holy Spirit, Who joins us to Him, engrafting us in Him as branches in the true Vine (Jno. xv.; Rom. vi.).

162. How is this expressed in Holy Scripture?

As being 'born of water and of the Spirit' (Jno. iii. 5, 8). **S. Paul also says 'As many of you as were baptised into Christ did put on Christ'** (Gal. iii. 27, R.V.).

163. How does the Church speak of this Gift?

As 'a Death unto Sin and a New Birth unto Righteousness' (See Catechism).

164. How is this 'death unto sin' described in Holy Scripture?

Christians are said to have been 'buried with Him in Baptism' (Col. ii. 12; see also Rom. vi. 1-11).

165. What further blessings are ours through the New Birth?

Through our Baptismal Union with Christ we become Members of His Body, the Church, Children of God, and Inheritors of the Kingdom of Heaven (Gal. iii. 26, 27, 29; iv. 5, 6; I. Cor. xii. 13; Tit. iii. 5, 7).

166. Are we not children of God before Baptism?

Yes, God is Our Father because He made us, but by our Baptismal Union with the Son of God we are brought into a closer relationship with Him as His sons (Rom. viii. 16, 17; Gal. iv. 4-7).

167. What do we mean by 'Inheritors of the Kingdom of Heaven'?

The baptised are the present possessors of the Kingdom of Christ as His subjects, and if faithful, will possess it eternally.

168. What is necessary for those who come to be baptised?

They must repent of their sins and confess them to God, that they may be washed away in the waters of Baptism (Acts ii. 38).

169. What else is necessary?

They must believe in the Christian Faith, and in God's willingness to give them the gift of the New Birth through their Baptism, and they must come earnestly desiring the same (Mark xvi. 16).

170. Why does the Church permit children to be baptised who cannot come in conscious repentance and faith?

Because it is desirable to bring them as soon as possible into union with their Saviour Jesus Christ, that they may grow up as Christians and children of grace.

171. Has it always been the custom to baptise infants?

For considerably more than a thousand years it was thought right by all Christians to do so and it is still the custom of the vast majority.

172. What are some of the chief reasons for believing that infant baptism is according to the will of Christ?

(1) We read in the Old Testament that God ordained that infants should be admitted into covenant with Him at eight days old (Gen. xvii. 10-11), **and it is unlikely that the blessings of the New Covenant,**

which are so much greater than those of the Old, should be withheld by God from infants. (2) Our Lord in instituting Holy Baptism as the means of entrance into His Church did not say that children were to be left out (Matt. xxviii. 19). (3) Our Lord rebuked those who would have kept children from receiving His blessing, (Mark x. 13, 16) and asserted that 'of such is the Kingdom of God.' (4) Had infant baptism been contrary to His will it is impossible to believe that our Lord, knowing as He did that His Church would baptise infants in time to come, would not have warned His Apostles against such a terrible mistake. (5) The Apostles made no exception, but called upon all to be baptised (Acts ii. 38, 39). (6) S. Paul in his Epistles addresses all Christians as Members of One Body and amongst them children (Read the Epistles to the Ephesians and Colossians, especially Eph. vi. 1-3 and Col. iii. 15, 20). (7) Whole households were baptised by the Apostles, and it is almost certain that there were children amongst them (Acts xvi. 14, 15, 33; I. Cor. 1, 16). (8) There is no account given in the Bible of any grown up son or daughter of Christian parents being baptised, nor did any of the Apostles leave instructions as to the age at which persons were to be baptised. This is easily accounted for if it was the ordinary custom to baptise infants.

173. Can infants be partakers of the Gift of Baptism?

Yes, there is nothing they can do to bar or hinder the reception of the Gift, and Jesus said that 'of such is the Kingdom of God.'

174. What does the Church require in the case of Infant Baptism?

That, except in cases of private baptism from urgent necessity, there should be godparents or sponsors, that the children may

be brought in faith to the Font, and through them make their baptismal promises to God.

175. In the case of an adult or grown-up person, what is required?

God-parents are required to witness the act, in whose presence the adult person makes the promises directly himself.

176. What are these Promises.

Three Promises of Faith, Repentance and Obedience.

177. What is the Promise of Faith?

To 'believe all the Articles of the Christian Faith.'

178. What is meant by the 'Articles of the Christian Faith'?

The main points of the Doctrine or Teaching of Jesus Christ, which are offered to Christians for their acceptance.

179. Where are they shortly summed up?

In the Apostles' Creed.

180. Is a merely mental belief, or a trust in the past work of Christ sufficient for salvation?

No, for though they are both most necessary, they must be accompanied by the sincere intention of obedience.

181. How then would you more fully explain the word Faith?

Faith is the committing of ourselves to Jesus Christ without reserve, with a firm belief in all that He has revealed to us as our Teacher, with a full reliance on Him as our Saviour, and with sincere intention of obeying Him as our Lord.

182. What is the Promise of Repentance?

To 'renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh.'

183. Of what must Repentance consist?

Repentance must consist of three parts: (1) Real sorrow for sin as an offence against the Love and the Holy Will of God. (2) A sincere acknowledgment of our guilt, and (3) An earnest purpose to give up sin and to amend our lives.

184. What does to 'renounce,' mean?

To have nothing to do with; literally, to declare war against.

185. Who is the Devil, and how can we renounce him?

He is the Spirit of Evil, who tempts men to wrong (Matt. iv. 3; I. Thess. iii. 5). **He is to be resisted** (James iv. 7), **and we are assured that God will not allow us to be tempted above that we are able to bear** (I. Cor. x. 13).

186. What is meant by giving up the world?

Resolving to resist the attraction of things seen and temporal, the lust of the eye, and the pride of life, not to be ruled by the opinion of men so far as it is contrary to the mind of God, nor by the enticement of others who might draw us away from serving Him (Jno. xv. 18, 19; Eph. ii. 2).

187. What is the Flesh?

Our own natural desires, appetites, and tempers, which, uncontrolled, would lead us away from God (Gal. v. 16-21; Jas. i. 14, 15; I. Pet. ii. 11).

188. What is the Promise of Obedience?

To 'keep God's Holy Will and Commandments, and walk in the same all the days of my life.'

189. How do we know God's Will?

By the Ten Commandments, by the Teaching of Jesus Christ Who is the 'Word of God,' and by the Holy Spirit Who guides us into all truth.

190. What does the Church pray concerning the child after he has been baptised?

That he may lead the rest of his life according to this beginning.

191. Why does the Church do this?

Because the child though baptised, may fail to use God's Grace, and so fall away.

192. When a child thus falls away, what is he doing?

Setting his will against God's Will, which is sin.

Section IV.—*Conversion.*

193. What is needed for those who fall away from God's Grace?

Conversion.

194. What is Conversion?

Conversion is the anxious turning of the will to God, so that henceforth it works with God's Will.

195. Does our Lord speak of Conversion?

Yes, He says, 'Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven' (Matt xviii. 33).

196. How is Conversion brought about?

By the power of the Holy Ghost, Who through the Word of God convinces a man of sin, and leads him to seek for pardon through the Precious Blood of his Saviour Jesus Christ, with a resolution to amend his life (Jno. xvi. 8, 9; Rom. viii. 1-17).

197. Does Conversion always take place in the same way?

No, the Holy Spirit does this work in many ways, sometimes more suddenly, and sometimes more gradually.

198. What spiritual results follow Conversion?

The man begins more consciously to feel what his Saviour has done and is doing for him, and to realise his adoption and acceptance by God in Christ (Eph. i. 3-7).

199. How does God regard him?

As a member of His Son Jesus Christ, and justified by faith in Him (Rom. v. i).

200. What does justification mean?

God looks on one as righteous, not because men are in themselves righteous, but because those who have repented and accepted Christ are on the way to that perfect righteousness which belongs to Christ alone, but is imputed and imparted to them through their living union with Himself (Rom. iii. 21-26; I. Cor. i. 30-31).

201. Does this mean that one who is justified cannot fall away from God?

No, for though he possesses a real assurance so long as he abides in Christ, yet he may by his own act fall away into sin.

SECTION V.—*Confession and Absolution.*

202. What is necessary for those who by repentance seek for pardon through the precious Blood of Christ?

Confession, that is, the humble acknowledgment of our sins to God (I. Jno. i. 9; Hos. xiv. 2; Prov. xxviii. 13).

203. What is necessary before Confession?

To find out our sins by self-examination.

204. How can we best examine ourselves?

By asking ourselves questions as to whether we have kept God's Commandments and obeyed His Will, as revealed to us in the Holy Scriptures.

205. Whose help should we specially seek, in doing this?

The help of the Holy Spirit Whose work it is to convict us of sin (Jno. xvi. 8).

206. Are we to confess all our sins to God?

Yes, all the sins of our life as far as we can remember them from childhood onwards.

207. Having made a true confession of the sins of our life, is it necessary to make any further confession to God?

Yes, we should day by day confess our frequent trespasses and failings that we may be kept cleansed in the precious Blood of Christ (Jas. iii. 2; I. Jno. i. 7-9).

208. In what spirit should this self examination and confession be made?

With a real sorrow for having offended God and a firm purpose by His Grace to do better for the future (II. Cor. vii. 10, 11).

209. What ought we to do in cases of wrong committed against our neighbour (such as theft or slander)?

To make satisfaction or restitution according to the uttermost of our power.

210. What do we receive on our humble confession to God?

Pardon.

211. What is Pardon?

It is God's free gift of forgiveness and restoration because of the Atonement made by Jesus Christ (Col. i. 14).

212. What does this gift of pardon do for us?

It takes away our guilt, reinstates us in God's favour and restores us to renewed union with Christ.

213. What is the bestowal of this gift of pardon by God called?

Absolution.

214. To whom has our Lord committed the power and authority to absolve?

To the Church when He said: 'Whose soever sins ye forgive, they are forgiven unto them: whose soever sins ye retain, they are retained' (Jno. xx. 23).

215. How does the Church exercise this power and authority?

Through the Bishops and Priests.

216. When, and in what solemn words is this authority given to them?

At the Ordination of Priests when the Bishop lays his hands on each and says: 'Receive the Holy Ghost for the office and work of a priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven: and whose sins thou dost retain, they are retained.'

217. In what ways do they exercise this authority?

Publicly in the congregation after the General Confessions, at Morning and Evening Prayer and at the Holy Communion, and privately after the individual confessions of penitent persons.

218. To whom are such individual confessions made?

To Almighty God in the presence of His Minister.

219. For whom does the Church advise this private confession?

(1) For sick persons if they need it—'Here shall the sick person be moved to make a special confession of his sins if he feel his conscience troubled with any weighty matter, after which confession, the priest shall absolve him if he humbly and heartily desire it.'—*Visitation of the Sick.* **(2) For all those who in preparation for Communion cannot by themselves 'quiet their own consciences,' but require 'further comfort or counsel.'**—*Exhortation to Holy Communion.*

220. When may this confession be used?

Regularly, at stated intervals, or occasionally, as the soul feels the need of it.

221. Mention some occasions when it would seem to be desirable?

After Conversion, before Confirmation or First Communion, before Ordination, before Marriage, in times of Retreat, in Quiet days, &c.

222. How ought those who do not make use of this private method to obtain the blessing of absolution?

Through the public absolutions above referred to.

Section VI.—*Confirmation.*

223. What other sacred Ordinances are provided for all those who have been baptised?

Confirmation or the Laying on of Hands, and the Holy Communion.

224. Where is Confirmation mentioned in the Bible?

In Acts viii. 14-17, where we are told that S. Peter and S. John came down from Jerusalem to Samaria to lay their hands on those who had been baptised by St. Philip. In Acts xix. 6, where we are told that S. Paul confirmed some disciples at Ephesus. In Hebrews vi. 1-2, where the "Laying on of hands" is mentioned among the principles of the Doctrine of Christ.

225. What is the Gift which is bestowed in Confirmation?

The Gift of the Holy Spirit.

226. How is this connected in Scripture with the Laying on of hands?

'Then laid they their hands on them and they received the Holy Ghost' (Acts viii. 17; xix. 6.)

227. What Minister performs the act of Laying on of hands?

The Bishop. In Acts viii. we see how S. Philip being a Deacon was unable to confirm his converts and accordingly the Apostles had to come to Samaria on purpose.

228. Why is the Ordinance called Confirmation?

Because God confirms or strengthens the soul by the Gift of the Holy Spirit.

229. For what purpose does the Holy Spirit come and dwell in the baptised person?

To sanctify him or make him holy.

230. Of what must one who is confirmed, be careful?

Not to quench the Spirit (I. Thess. v. 19); **not to grieve Him** (Eph. iv. 30); **but to be led by Him** (Rom. viii. 14); **to remember His indwelling Presence** (I. Cor. vi. 19); **and to bring forth His holy fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance** (Gal. v. 22, 23).

231. What does the Church require of those who come to Confirmation?

That they should be baptised; that they should repent of their sins and be ready to renew solemnly in the presence of God and of the congregation the promises which were made in their baptism.

232. Are these promises made binding on the person by his Confirmation?

No, they are binding on him by his Baptism, but at his Confirmation he makes a solemn renewal of them publicly in church.

233. What are these promises?

To believe the Christian Faith, to give up the World, the Flesh and the Devil, and to keep God's Holy Will and Commandments, and to walk in the same all the days of our life.

234. What preparation then is necessary for one willing to be confirmed?

He should be carefully instructed in the faith, and be led to make a true repentance, a thorough surrender of his will to God, and a firm intention by God's Grace to be His servant.

Section VII.—*The Holy Communion.*

235. What is the second great Sacrament ordained by Jesus Christ?

The Holy Communion.

236. By what other names is it called?

The Lord's Supper and the Holy Eucharist.

237. When did our Lord institute the Holy Communion?

On the night before He died (Matt. xxvi. 26, 28; Mark xiv. 22-25; Luke xxii. 19, 20; I. Cor. xi. 23-26).

238. How did He institute it?

He took Bread and blessed it and said, 'This is My Body,' and then He took the Cup and blessed it and said, 'This is My Blood.' He then commanded His disciples and through them all Christian people to 'do this in remembrance' of Him.

239. Do we find that the Apostles carried out our Lord's command?

Yes, they broke Bread every Sunday and probably every day (Acts ii. 42, 46).

240. Is our Lord's Command binding on all Christians?

Most certainly. All Christians should be regular communicants.

241. What are the outward elements used in Holy Communion?

Bread and Wine.

242. What is the inward gift received in Holy Communion?

The Body and Blood of Jesus Christ (I. Cor. x. 16).

243. What did our Lord say as to eating His Flesh, and drinking His Blood?

Except ye eat the Flesh of the Son of Man and drink His Blood ye have no life in you: whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the last day. For My Flesh is meat indeed and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him (Jno. vi. 53-56).

244. Did His hearers understand His words?

No, some of them went away and walked no more with Him (Jno. vi. 66).

245. How did our Lord explain His words?

He said, 'It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are Spirit and are Life' (Jno. vi. 63, R.V.).

246. Did He mean by this that men would not really partake of His Flesh and Blood?

No, He meant that His Flesh and Blood would be given in a spiritual way (that is, from Heaven and by the action of the Holy Spirit) and would be received by man in his capacity as a spiritual being, or one capable of appropriating Divine influence and Grace and assimilating supernatural food. Such a partaking is real though spiritual, and all the more real because it is spiritual, forasmuch as the higher includes and guarantees the lower.

247. Did Christ then say that this partaking of His Flesh and Blood was necessary?

Yes, necessary for the life of man, who can only have life in and through Him. (S. John vi. 53).

248. Did He appoint any other way of doing this besides Holy Communion?

No.

249. Is there any other way of doing this necessary thing?

There is no other way that has the authority or command of Christ to assure its effect.

250. Has the Church always taught that the Holy Communion is the means of partaking of the Body and Blood of Christ?

Always, from the beginning (I. Cor. x. 16).

251. Explain further the nature of the gift in Holy Communion.

It is the reviving and maintaining of the Union with Christ, which, as we have seen, was begun when we were made members of Christ in baptism.

252. How does the Catechism describe this?

As the strengthening and refreshing of our souls by the Body and Blood of Christ.

253. Did Christ at any other time say that this Union with Himself was necessary?

Yes. He said, 'Apart from Me ye can do nothing' (Jnc. xv. 5. R.V.).

254. What title is given to Christ to express the necessity of Union with Him as the source of new life?

The Second Adam.

255. Why is He called the Second Adam?

Because He is the Author and Fountain of a New and Holy Nature for human beings as the first Adam (of whose flesh and blood we partake by nature) was the Fountain of our old and sinful nature (Rom. v. 14-21; Col. iii. 9, 10; I. Cor. xv. 22, 45, R.V.)

256. How does Christ impart this new and holy Nature?

By His Holy Spirit working through the Sacraments.

257. We have seen that this union with Christ was begun in Baptism and that sin committed has the effect of marring and weakening it: what then is the peculiar work which the Sacrament of Holy Communion effects?

It restores, revives, renews and increases the union of the Christian with Christ, by the imparting of His Body and His Blood, that is, of His Holy and Life-giving Nature.

258. How then would you express the distinction between the Union in Baptism and that in Holy Communion?

Baptism is the Sacrament of Regeneration or the beginning of the New Life, while Holy Communion is the Sacrament of Sanctification or the continuation of the New Life, going on unto perfection (Rom. vi).

259. How do these blessings especially become ours through eating the Body and drinking the Blood of Christ?

Because the Body and Blood of Christ are His Sacred Humanity, which He took when He became Incarnate, when 'the Word became Flesh' (Jno. i. 14. R.V.), **and this by its union with the Divine Nature, and having passed through death and resurrection has become the real and spiritual source of the New Life, capable of being really and spiritually imparted to Christians, as the one antidote to the flesh and blood, that is the nature of the old Adam. It is the bread which is His Flesh which He gives for the life of the world.** (Jno. vi. 51).

260. What is necessary for those who would be partakers of the Holy Communion?

Faith, Repentance and Charity (See Catechism).

261. What is this Faith which is required?

A living, active Faith in the Person of Jesus Christ, Who lived, and died, and rose again, and lives for us, and also a firm belief that Christ can, and will give us His Body and Blood by means of Holy Communion.

262. What is this Repentance which is required?

Thorough repentance of all past sin with sorrow, confession and full purpose of amendment, and in the case of wrong done to our neighbours, restitution and satisfaction (I. Cor. xi. 28).

263. What is this Charity which is required?

We must be charitably disposed towards all men, for the Holy Communion is "a sign of the love that Christians ought to have among themselves, one to another." If we have a quarrel against any, we must do all in our power to be reconciled before we communicate (Matt. v. 22-24).

264. Are our Lord's Body and Blood really present in the Holy Communion?

Yes, they are most truly present in a mysterious way which we believe though we cannot explain.

265. Why are we assured of this presence?

Because our Lord said, 'This is My Body' and 'This is My Blood', and the Church still uses the same words in consecrating the bread and wine.

266. Do the bread and wine cease to be bread and wine after consecration?

No, they still remain bread and wine, but by the power of the Holy Ghost in consecrating them the Body and Blood of Christ become invisibly present in a real though heavenly and spiritual manner.

267. Is it right then to worship Christ in the Sacrament?

Yes, for we do not worship the outward signs, but Jesus Himself, really present though unseen.

268. Can the wicked and those who come without faith receive Christ in the Sacrament?

No, for though Christ is present they cannot partake of Him. As S. Paul says, they do not discern the Lord's Body, but they eat and drink judgment unto themselves. (I. Cor. xi. 29, R.V.)

269. What is "eating unworthily," of which St. Paul speaks?

To eat unworthily is to receive the Sacrament without faith, or with wilful sin on the conscience, unconfessed and unrepented of.

270. Can we be worthy partakers of the Holy Sacrament?

Yes, if we come, not trusting in our own righteousness but in God's manifold and great mercies, we are worthy partakers. But as we cannot of ourselves deserve God's goodness, we must still say 'we are not worthy to gather up the crumbs under His Table.'

271. For what further purpose was the Holy Communion instituted?

To be the continual Memorial before God of the One Great Sacrifice made upon the Cross by our Lord Jesus Christ.

272. How is this expressed in Holy Scripture?

By our Lord's words, 'Do this in remembrance of Me;' i.e., for a Memorial of Me.

273. Is a new sacrifice for sin offered in Holy Communion?

No, there is no new sacrifice, but the One Perfect Sacrifice, that perfect redemption, propitiation and satisfaction for all the sins of the world both original and actual, is solemnly pleaded and presented before God, even as our great High Priest, Jesus Christ, pleads it in heaven (Heb. ix. 11-15, 24-26).

274. Is the Holy Communion only a Memorial before God?

No, it is also a Memorial before men. As S. Paul says, we show or proclaim the Lord's death till He come (I. Cor. xi. 26).

275. What name best describes the Holy Communion as the Memorial before God and men?

The Holy Eucharist or Thanksgiving.

276. In what other ways is the Holy Eucharist the service of offering before God?

'We offer' unto God's 'Divine Majesty' 'our Alms,' (i.e., our money and other devotions), 'and Oblations,' (i.e., the Bread and Wine for the Communion), and also our Prayers, 'our Sacrifice of Praise and Thanksgiving,' and 'ourselves, our souls and bodies.' (See Communion Service.)

277. What is the holy place called where this solemn service is performed?

'The Lord's Table' (I. Cor. x. 21), **as being the place where we are allowed to eat and drink with our Master, and the 'Altar,' as being the place where the one great Sacrifice of Christ is pleaded before God.**

278. What further truth does the Holy Eucharist set forth?

That all Communicants are one in the Body of Christ. As S. Paul says, 'We who are many are one Bread, one Body, for we all partake of the One Bread.' (I. Cor. x. 17, R.V.)

279. What does this teach us?

It teaches us the social character of the Church as a Society nourished by one common Food (I. Cor. x. 4, 16, 17) **and growing up into Christ in all things** (Eph. iv. 15, 16).

280. How did our Lord teach this?

By speaking of His disciples as branches of the one True Vine (Jno. xv. 1-7), **as the sheep in the one Flock** (Jno. x. 1-16), **and of His Church on earth as the Kingdom of Heaven** (Matt. xiii. 47).

281. What did He teach as to the relation of His Church to the world?

It was to be in the world and yet not of the world, a distinct Society in the world and yet separate from it, a City set on a hill, a Lamp on a stand to shine before men, the Salt of the earth to keep the earth from corruption (Matt. v. 13-16; Jno. xv. 19).

282. What duty does our Lord thus lay upon Christians?

The duty of leading good consistent lives, as examples to the rest of the world in conduct and behaviour, and of living to-

gether as brothers and sisters, not according to worldly maxims and principles, but seeking to carry out His Will in every department of human life.

V.—CHRISTIAN PRIVILEGES, ORDINANCES, &c.

Section I.—*Prayer.*

283. What is the value of religious ordinances and duties?

To help us in leading this Christian life in the world.

284. What are some special duties which our Lord has enjoined?

Prayer, Almsgiving, and Fasting (Matt. vi. 1-18).

285. What is Prayer?

It is the way in which God allows us to hold communication with Himself.

286. For what purpose is Prayer used?

To educate us in the sense of the reality of God's existence and of His Holiness, His Love for us, and our dependence on Him for all our needs; and to enable us to conform our wills to His Will by praying those things that please Him.

287. What are the chief parts of Prayer?

Praise, Thanksgiving, Oblation, Intercession, and Petition.

288. What is Praise?

Praise is the utterance of our humble admiration of the Greatness and Goodness of God (Heb. xiii. 15).

289. What is Thanksgiving?

The expression of our thanks to God for His Love to us and to all men (Phil. iv. 6; Eph. v. 20).

290. What is Oblation?

The offering of ourselves to God to do His Will and pleasure (Rom. xii. 1).

291. What is Intercession?

Bringing the wants of others before God in prayer (I. Tim. ii. 1; Eph. i. 15, 16).

292. What is Petition?

Asking God for what we need for our souls and bodies (Matt. vii. 7).

293. Does not God know our needs before we ask?

Yes, but He wills that we should bring all our needs to Him, as children to their Father.

294. Are there any petitions which we ought not to bring to God?

Yes, we must never pray for that which is contrary to God's Will as revealed to us.

295. On what condition does God promise to give heed to our Prayer?

On condition that we are abiding in Christ and ask in His Name and believe (Jno. xv. 7-16; Matt. xxi. 22).

296. What other kind of Prayer is there?

Meditation (Ps. v. 1; xix. 14).

297. What is Meditation?

It is mental prayer or the lifting up of the soul to God and heavenly things.

298. How is Meditation practised?

By the prayerful consideration of some passage of Scripture or any holy subject, with the help of the Holy Ghost.

299. What rule should be observed as to Prayer?

Every Christian should pray at least every morning and every evening, privately, and should also take part in Public Worship at least on Sundays and Holy Days.

300. What is the object of daily Private Prayers?

To ensure the daily asking of God's Blessing on the work of our life, and to keep a strict account of our manner of living in God's sight (I. Thes. v. 17; I. Tim. ii. 8; Ps. cxix. 164).

301. Why is Public Worship enjoined?

Because we have many common wants, and, being all One Body in Christ, should approach God as such. It was always the custom of God's chosen people, and Scripture says we should not forsake the assembling of ourselves together (Heb. x. 25).

302. Is a regular set form of Prayer desirable?

Yes, it has been the custom from the earliest times, and it ensures the expression of all our common wants. Our Lord Himself appointed a set form which we call the Lord's Prayer (Matt. vi. 9-13).

303. What book contains all the set forms of Prayer used in the Services of the Church of England?

The Book of Common Prayer.

SECTION II.—*Almsgiving.*

304. What is Almsgiving?

The special devotion of a portion of our money or goods to the relief of the sick and poor, or other Christian object.

305. How should Almsgiving be done?

Cheerfully (II. Cor. ix. 7); **regularly** (I. Cor. xvi. 2); **without ostentation** (Matt. vi. 2-4); **with love** (I. Cor. xiii. 3); **with real self-denial** (II. Sam. xxiv. 24); **and as given to Jesus Christ** (Matt. xxv. 40).

306. What opportunity does the Church provide for Almsgiving?

The Collection at the Holy Communion.

307. What does the Command to give Alms teach us?

That all our possessions are given us by God, to be used for His glory (I. Chron. xxix. 14; I. Jno. iii. 16, 17).

SECTION III.—*Fasting.*

308. What is Fasting?

Fasting is the voluntary abstaining from certain food or any luxury for a religious purpose.

309. What is the object of Fasting?

To train us in self-control. By learning to get the power of denying ourselves in small things, we are more able to deny ourselves in greater things.

310. What did our Lord say of Fasting?

He said that His disciples would fast after His departure (Mark ii. 20). **He also said that fasting should not be done for outward show before men** (Matt. vi. 16-18).

311. When did the Apostles use it?

On important occasions such as Ordinations (Acts xiii. 2-3; xiv. 23).

312. When does the Church enjoin Fasting or Abstinence?

On Fridays (as a Commemoration of Christ's Death on a Friday); on the Ember Days (being the days preparatory to an Ordination); on the Rogation Days (or days of special intercession before Ascension Day); on the Vigils (or days before great Festivals and certain Saints Days); and during the forty days of Lent.

Section IV.—*The Bible.*

313. What is another practice commended to Christians?

The reading and study of the Bible (Acts xvii. 11).

314. What is the Bible?

It is the Book containing God's revelation or unveiling of Himself to men; in the Old Testament by the history of His chosen people the Israelites, and by His messages to them through the Prophets; and in the New Testament by the Lives and Teaching of His Son Jesus Christ, and of His Apostles (Heb. i. 1, 2; 2 Tim. iii. 15; Jno. v. 39).

315. What is meant by the 'inspiration' of the Bible?

It means that God by His Holy Spirit has breathed into and guided the writers of the Bible so as to ensure their teaching to mankind all that is necessary to salvation.

316. What does S. Paul set down as the object of the Holy Scriptures?

'Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work' (2 Tim. iii. 16-17, R.V.).

317. Who is 'the witness and keeper' of Holy Writ?

The Church.

318. How has the Church exercised this function?

Acting under the guidance of the Holy Spirit, according to Christ's promise (Jno. xiv. 26), **the Church has gradually brought together into one Book those writings which are canonical, or received as Holy Scripture, while rejecting others; and it has also set together in the Creeds, and still sets forth by its Teaching, all those necessary doctrines of the Faith which are contained in or may be proved from Holy Scripture.**

319. How should the Bible be used by Christians?

It should be heard at the public reading in Church (Rev. i. 3), **and also studied privately by the help of God's Holy Spirit** (II. Tim. iii. 15).

Section V.—*The Creeds.*

320. What are the Creeds?

They are concise statements of the chief doctrines of Religion to be believed by Christians.

321. How did the Apostles teach the Faith to those who came to learn from them before the New Testament was written?

By word of mouth (Luke i. 1-4).

322. What do we gather was the subject of their Teaching?

The Life of Jesus Christ, and the necessary Doctrines which follow from it (Acts x. 34-43).

323. How was this teaching gradually put together in the shape of a Creed?

It was usual at Baptisms in the early Church for the converts to learn a Creed, as containing the Faith in which they were about to be baptized.

324. What are the three Creeds?

The Apostles' Creed, the Nicene Creed, and the doctrinal hymn or confession commonly called the Creed of S. Athanasius.

325. Why is the Apostles' Creed so called?

The exact origin of its title is unknown, but it contains the teaching of the Apostles, and was developed out of an earlier form which probably came down from Apostolic times.

326. What is the Nicene Creed?

The Nicene Creed is named after Nicæa, at which place the first great Council of the Church was held in 325 A.D. The substance or framework existed earlier than that, and the latter part of the Creed as we now have it was added about half a century later, in order to meet new forms of error. This Creed contains a fuller statement of the Faith than the Apostles' Creed, especially with regard to the Divinity of our Lord.

327. What is the Athanasian Creed?

It is an ancient Hymn containing a complete assertion of the Doctrine of the Trinity and of the Incarnation. It was not written by S. Athanasius, but was called after him, probably because it expresses the truths for the maintenance of which he devoted his life.

328. Is it important for the Church to hold to the Creeds?

Yes, they are a perpetual witness to the true Faith handed down from the beginning, and every statement in them can be proved from Holy Scripture (Jude 3).

329. In what other way is the Word of God set forth by the Church?

By Preaching (Acts x. 42; Rom. x. 14, 15; I. Cor. xv. 11).

SECTION VI.—*Sundays and Holy Days.*

330. How has the Church provided that the Truths of Religion should be regularly brought before its children, and solemnly commemorated?

By the Festivals, Fasts, Holy Days and Seasons.

331. What are the chief Festivals?

Christmas (the Commemoration of Christ's Birth): Easter (the Commemoration of Christ's Resurrection): Ascension Day (the Commemoration of His Ascension): Whitsun Day (the Commemoration of the Descent of the Holy Ghost upon the Apostles): Trinity Sunday (in honour of the Trinity, God in Three Persons).

332. What are the chief Holy Days?

The Days appointed to commemorate the Blessed Virgin Mary, the Holy Apostles and other Saints. (See Prayer Book Calendar).

333. What day does the Church appoint to be kept specially holy?

Sunday, the first day of the week.

334. Why is this day observed?

In order to commemorate the Resurrection of Christ which took place on the first day of the week (Luke xxiv. 1).

335. How is Sunday observed by Christians?

Chiefly as the great Day for Worship (Acts xx. 7.; I. Cor. xvi. 2.), **but also for Rest from unnecessary labour.**

336. What especially should all Christians do on Sunday?

They should go to the Holy Communion (Acts xx. 7).

SECTION VII.—*Occasional Offices.—Holy Matrimony.*

337. What special occasions are there for which the Church provides services?

Marriage, Churching of Women, Visitation of the Sick, Communion of the Sick, and Burial of the Dead.

338. What are they called?

The Occasional Offices.

339. How does the Church describe Marriage or Holy Matrimony?

As an honourable estate instituted of God.

340. What does Holy Scripture say?

"Let Marriage be had in honour among all" (Heb. xiii. 4). **S. Paul looks upon the union of man and wife as so close that he compares it with the mystical union of Christ and His Church** (Eph. v. 22-33). **Our Lord speaks in the very strongest terms of the sacredness of the marriage tie. He even says of those who are married, that "they are no more twain but one flesh"** (Matt. xix. 3-9).

341. How ought Christians to be married?

They should plight their troth to one another in the way the Church provides and receive the Blessing of the Church on their Union.

342. What is the nature of this plighting of troth?

It is a sacred vow made by the husband to the wife, and by the wife to the husband, of love and devotion.

343. What solemn words are said over the newly married couple?

"Those whom God hath joined together let no man put asunder."

344. Is, then, the solemnization of Holy Matrimony an actual binding together of two persons by Almighty God?

It is.

345. The union having been thus solemnly contracted, can divorce be according to the Will of God?

No.

346. Are divorced or separated persons free to contract marriage?

No, it is contrary to the mind of Christ (Matt. xix. 9.; Mark x. 11, 12.) **and the custom of the Church, for they are bound to one another as long as they are alive.**

Section VIII.—*Churching of Women.*

347. What is the Churching of Women?

It is the public Thanksgiving in Church by a Mother after delivery in Child-birth.

348. What does it correspond to in the Jewish law?

The Purification of Women (Luke ii. 22-24).

349. How is Churching performed?

By a short service in Church together with an Offering of Alms made by the woman. If possible it should be followed by Holy Communion.

Section IX.—*Visitation of the Sick.*

350. How does the Church provide for the Sick?

By the ministry of the Clergy who are ordered to visit them (Jas. v. 14. See Ord'nation Services).

351. What special Offices are provided for the Sick?

The Visitation of the Sick and the Communion of the Sick.

352. Of what does the Visitation Service chiefly consist?

Of Prayer for the Sick Person, examination by the Minister as to his Faith and Repentance, and the Invitation to make Confession and receive Absolution.

SECTION X.—*Burial of the Dead.*

353. How does the Church provide for the Burial of the Dead?

By a solemn service to be performed at the Funeral.

354. Is Burial a religious act?

Yes, it has always been held by Christians to be a sacred duty (Acts v. 6; viii. 2).

355. What rules should be observed by Christians in burying the dead?

To bury the dead as soon as possible after death with decency, reverence and holy thankfulness, to avoid all pomp and display, and to show an evident belief in the Resurrection of the Dead.

356. What is the meaning of the words, "In sure and certain hope of the Resurrection to eternal life," which occur in the Burial Service?

They are the expression of the general belief of Christians in the Resurrection of the Body, and are not meant to assert any certainty of Salvation for the particular person being buried, though the Church always hopes for the best, and judges no man.

VI. THE LAST THINGS.

Section I.—*Death.*

357. What is Death?

The separation of the soul and body of man.

358. How has our Lord conquered death?

By His victory over sin He has removed the sting of death which is sin, and by rising again He has assured human beings that they will rise again, and that death is no more than a temporary separation (I. Cor. xv. 12. to end).

359. What does St. Paul mean when he says that our Lord has "abolished death?" (II. Tim. 1, 10).

He means that though physical death still takes place, it has lost its great terror. It is no longer death as men knew it before Christ came.

360. Does the Soul after death pass to its Final State at once?

No. It is a mistake to talk of people entering on the full enjoyment of Heaven immediately after Death.

361. How do we know that this is wrong?

Firstly, because our Lord's Spirit after death went not to Heaven but into Paradise (Luke xxiii. 43), **and secondly, because the Judgment has not come yet** (II. Pet. iii. 1-12). **Not until then will the souls of men who have died be united to their bodies, and the faithful departed rise to fulness of life in Heaven** (Jno. iii. 13; Acts ii. 34).

362. To what State do souls pass at death?

To the Intermediate State called in the Bible Hades, or the Unseen World.

363. How do we express this in the Creed as regards our Lord?

"He descended into Hell." 'Hell' here means the State of departed souls.

364. What other name is given in Holy Scripture to the place in which the faithful departed are at rest?

Paradise.

365. What may we believe of the faithful Souls in Paradise?

We may believe that they are in peace and safety (Wisdom iii. 1.), **and gradually being prepared and perfected for the full enjoyment of Heaven hereafter.**

366. Is it permissible to pray for the faithful departed?

Yes, there is no reason why we should leave off praying for them because they have departed this life, and the Church of England at her Reformation advisedly refrained from condemning this usage.

367. Is Prayer for the Dead an ancient practice?

Yes, the Jews prayed for the dead and still do so, yet our Lord never condemned it (II. Macc. xxi. 37., &c.); **S. Paul prays for Onesiphorus who was most probably dead** (II. Tim. i. 16-18.); **the very early Church prayed for them; many great Saints have continued the practice in the Church of England, and in our Communion Service we pray "for all Thy whole Church," including thereby the living and departed.**

368. What sort of prayers did the early Christians offer for the Departed?

"Give them rest there . . . in the delight of Paradise" (Liturgy of S. James); **"Remember, O Lord, Thy Servants . . . to them, O Lord, and all who rest in Christ, we pray Thee, grant a place of refreshment, light and peace"** (Ambrosian Liturgy).

369. When will the Soul and Body come together again?

At the Resurrection of the Body.

370. What do we mean by the Resurrection of the Body?

We mean that at the Last Day the Soul will be re-clothed with its body, then fully redeemed and glorified (Rom. viii. 23).

371. Will the Body be changed?

Yes, in its condition, for it will have become incorruptible. It will be raised in glory and power, a spiritual body (I. Cor. xv. 42-44).

372. How does St. Paul illustrate this change?

He compares the body to the seed sown in the ground and dying, and then raised by the power of God Who gives it a body (I. Cor. xv. 36-38).

373. What will the Resurrection Body be like?

It will be like unto the glorious Body of Jesus Christ, Who, having passed through Death and Resurrection, is the firstfruits of them that sleep (I. Cor. xv. 20; Phil. iii. 21).

Section II.—*The Judgment.*

374. What will follow on the General Resurrection.

The General Judgment (Heb. ix. 27).

375. What is Judgment?

The separation of Good from Evil (Matt. xxv. 31, 32).

376. Who will judge the World?

Jesus Christ, the Son of Man, (Jno. v. 22.; Acts x. 42, xvii. 31; Rom. ii. 16; II. Tim. iv. 1.) **and His Saints with Him** (I. Cor. vi. 2, 3).

377. What kind of Judgment will this be?

It will be a Judgment of the words, and deeds, and thoughts of men (Luke xii. 2; 1 Cor. iv. 5).

378. Does God punish sin?

Yes, Holy Scripture repeatedly affirms that He does (Rom. i. 18; Eph. v. 6; Col. iii. 6).

379. Is God's desire that all human beings should live with Him in Heaven?

Yes, He will have all men to be saved (Jno. iii. 16-17, xii. 32; I. Thess. v. 9; I. Tim. ii. 4).

380. Whose fault will it be then if any lose the reward of Heaven?

Their fault, for if they lose the reward, it can only be that having received the offer of Salvation, they have wilfully and deliberately rejected it (Heb. x. 26-31).

381. What may we believe with regard to the large numbers in the world to whom the offer of Salvation has apparently not come in this life?

We may be quite sure that God will judge men according to the opportunities they have had, and that if they are finally saved, it will be through the infinite merits of Christ's Sacrifice, for there is none other Name given among men whereby we can be saved but only the Name of the Lord Jesus Christ (Acts iv. 12; Matt. xxv.).

382. What should this loving desire of God for the Salvation of mankind make us careful of?

It should make us careful lest we neglect so great Salvation, and anxious to take our part in helping forward, wherever we can, the work of the Christian Church for the body and soul of man (Heb. ii. 1-3; 2 Peter i. 10, 11).

Section III.—*Heaven and Hell.*

383. What is Heaven?

Heaven is the state or sphere in which God dwells, in the full and open manifestation of Himself.

384. Who are in Heaven with God?

The Angels, and the glorified Saints.

385. What do we learn about the Holy Angels in Holy Scripture?

That they serve God day and night, and worship Him, and are sent forth by Him to minister to us on earth (Heb. i. 14; Isaiah

vi. 2); **that they bear God's messages to men** (Judges vi. 11; xiii. 6; I Chron. xxi. 18; Dan. viii. 15; Luke i. 19-26; Luke ii. 10, 12); **that the angels of the little ones do always behold the face of the Father which is in Heaven** (Matt. xviii. 10); **that they rejoice over the true repentance of sinners** (Luke xv. 7, 10); **that they bear the souls of the righteous to Paradise** (Luke xvi. 22), **and that they will come with Christ at the Judgment Day** (Matt. xxv. 31; II. Thess. i. 7).

386. What does our Lord say of the state of men after the Resurrection?

They will be as the Angels of God in Heaven (Matt. xxii. 30).

387. What does "being in Heaven" mean?

It means living in the full enjoyment of God's Presence openly manifested, being like Him, for we shall see Him as He is (I. Jno. iii. 2).

388. What will this life in Heaven be?

The Life everlasting, where there will be no more sin nor sorrow, nor death, nor pain (Rev. xxi. 4).

389. What then is necessary if we would enter into the bliss of Heaven?

We must believe in our Saviour Christ, earnestly seeking to be cleansed from our sins, and steadfastly willing (I. Jno. ii. 17) **to do God's Will, by the help of His Holy Spirit.**

390. What is Hell?

Hell is the state which is the very opposite of Heaven. It is the loss of the enjoyment of God's blessed Presence (II. Thess. i. 9).

391. Is it possible that human beings will resist God's Will to the very last?

It is possible, so far as we can see.

392. What can we say with certainty about the next world?

That there Sin which is unrepented of must be punished, and that there no one can live with God who does not love God.

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